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MYTHS OF THE ALSEA INDIANS OF NORTHWESTERN OREGON¹

By LEO J. FRACHTENBERG

INTRODUCTORY

THE following four texts form part of a fair collection of Alsea traditions obtained by Dr. Livingston Farrand in 1900, and by myself in 1910 and 1913. The greater part of this collection is in process of publication as a Bulletin of the Bureau of American Ethnology. For several reasons it was deemed advisable to omit these four texts from the above-mentioned publication. It therefore became necessary to publish them separately.

The Alsea Indians, who, with the Yaqwina tribe, form the Yakonan linguistic family, occupied in former days a small strip of the northwestern coast of the State of Oregon. They are a small band practically on the very verge of extinction. At present they live on the Siletz Reservation, and at the time of my last visit (in 1913) they numbered only five individuals. The Yaqwina subdivision is totally extinct, the last member of this sub-tribe having died some three years ago.

Culturally the Alsea Indians are closely related to the several smaller coastal stocks that inhabit the northern part of California and the whole of the State of Oregon. Linguistically they show a close affiliation with the Kusan, Siuslawan, and Kalapuyan stocks. Their mythology is typical of this region, which embraces northern California, Oregon, and part of Washington, and shows many points of contact with the folk-lore of the Maidu, Yana, Shasta, Takelma, Molala, Kalapuya, Tillamook, and Chinook Indians. The main aspects of this mythology, and its relation to the folk-lore of the neighboring tribes, have been discussed in a separate

paper, which appeared in the "American Anthropologist," N. S., 3 : 240-247.

ALPHABET

<i>a</i>	. . .	like <i>a</i> in <i>shall</i> .
<i>e</i>	. . .	like <i>e</i> in <i>helmet</i> .
<i>i</i>	. . .	like <i>i</i> in <i>it</i> .
<i>o</i>	. . .	like <i>o</i> in <i>sort</i> .
<i>u</i>	. . .	like <i>u</i> in German <i>Furcht</i> .
<i>ā</i>	. . .	like <i>a</i> in <i>car</i> .
<i>ē</i>	. . .	like <i>a</i> in <i>table</i> , but with a strong <i>i</i> -tinge.
<i>ī</i>	. . .	like <i>ee</i> in <i>teem</i> .
<i>ō</i>	. . .	like <i>o</i> in <i>rose</i> , but with a strong <i>u</i> -tinge.
<i>ū</i>	. . .	like <i>oo</i> in <i>too</i> .
<i>aⁿ, eⁿ, iⁿ, oⁿ, uⁿ</i>	short vowels of continental values, slightly nasalized.	
<i>āⁿ, ēⁿ, īⁿ, ōⁿ, ūⁿ</i>	long vowels of continental values, slightly nasalized.	
<i>E</i>	. . .	obscure vowel.
<i>a^h, i^h, o^h, u^h</i>	resonance and epenthetic vowels.	
<i>ai</i>	. . .	like <i>i</i> in <i>island</i> .
<i>aĩ</i>	. . .	same as preceding, but with second element long; interchanges with <i>ĩ</i> .
<i>au</i>	. . .	like <i>ou</i> in <i>mouth</i> .
<i>aũ</i>	. . .	same as preceding, but with second element long; interchanges with <i>ū̃</i> .
<i>ōu</i>	. . .	diphthong <i>ōu</i> .
<i>ūĩ</i>	. . .	diphthong <i>ūĩ</i> .
<i>aiⁿ</i>	. . .	diphthong <i>ai</i> slightly nasalized.
<i>aĩⁿ</i>	. . .	diphthong <i>aĩ</i> slightly nasalized.
<i>ūĩⁿ</i>	. . .	diphthong <i>ūĩ</i> slightly nasalized.
<i>q</i>	. . .	velar <i>k</i> .
<i>qʰ</i>	. . .	same as preceding, with great stress of explosion.
<i>x</i>	. . .	like <i>ch</i> in German <i>Bach</i> .
<i>k</i>	. . .	like <i>c</i> in <i>come</i> , but unaspirated.
<i>kʰ</i>	. . .	same as preceding, with great stress of explosion.
<i>g^h</i>	. . .	palatal <i>g</i> , like <i>g</i> in <i>give</i> .
<i>k^h</i>	. . .	palatal <i>k</i> , like <i>c</i> in <i>cubic</i> .
<i>k^hʰ</i>	. . .	same as preceding, with great stress of explosion.
<i>x^h</i>	. . .	like <i>ch</i> in German <i>ich</i> .
<i>k^hʰ</i>	. . .	aspirated, like <i>c</i> in <i>come</i> .

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d, t . . . as in English; sonants and surds difficult to distinguish; surd not aspirated.
tl . . . like *t*, with great stress of explosion.
t' . . . aspirated, like *t* in *ten*.
s . . . palatal spirant, like Polish *ś*.
ts . . . like Polish *ć*.
tsl . . . same as preceding, with great stress of explosion.
p . . . as in English.
p' . . . same as preceding, with great stress of explosion.
p' . . . aspirated *p*.
l, m, n . . . as in English.
l . . . palatal *l*, like *l* in *lure*.

l, l' . . . spirant laterals; subject to frequent interchange.
Ll . . . like *L*, with great stress of explosion.
ʔ . . . glottal stop.
ʰ . . . aspiration whose palatal or velar character depends upon the character of the vowel that precedes it.
h, y, w . . . as in English.
ʷ . . . like *wh* in *whether*.
ˈ . . . accent.
+ . . . denotes excessive length of vowels.
- . . . is an etymological device indicating loose connection between stems and formative elements.

I. PĀ³LIS (SKUNK)¹

Sūdā^{ast} Lmū^{tsk}·Exl^t·lenū^t. hau^k·sīLx
x·ū^{lam} i^k·ta^s le^{wi}ʰ. i^{LaLx}iya² qā^{tsE}
x·ū^{lam}txa, te^mltaLx tsqē^{wi}Lx as LEYā⁻
tsit. “ā^a, yā^{tsxax}·ā hūⁿ·kⁱ mēha^{it}ʰ?”
5 — “ā^a, hūⁿ·kⁱ sin le^{wi}ʰ, hūⁿ·kⁱ
hī^{ts}lēmā^l. nā^k·sautxap^{-E}·n muⁿ·hū^ʔ?”
— “i^{La}liya³ nāk^s yā^{xau}. hī^k·e^L
x·ū^{lam} Lhā^{nūt} i^k·ta^s hī^{ts}lēm i^s
qauwai^{-slō}.” — “temip^{-ā} mēha^{ntex} as
10 hī^{ts}lēm aili^k·i^ʔ?” — “Līya⁴.” — “sips⁴ tqa-
ia^{ldi} Lha^{nūt} as hī^{ts}lēm, k^{ins} aya^{yusūp}
nā^k·keai kus hī^{ts}lēm k^a·xk^{ex}.” — “k^{ei}·sa,
k^{-qau}·wīs xaku^{li}·n hā^t! ūsta^{yū}.”

Temau^x muⁿ·hū k^e·a ayaⁱʰ. i^{Laux}iya⁵
15 qā^{tsE} yā^{xau}, temau^x haihaitxai^ʰ.
temau^x qalpai^ʰ xē^{tsux}ʰ. te^mlta muⁿ·hū
tsimsalsxai^ʰ. k^u·k^s·axa⁶ k^{linayū}·Lī.
“x·aū Lpūⁿ·k^{luyemts}, x·aū i^{Li}ya⁸ LEhya⁻
lsalsxam.”⁷ k^{is} muⁿ·hū k^e·a Lhilkwai^{si}.
20 k^{ets} hī^k·e sa^{xt}·lelī ts·pa^{halyust}·lēm^k.
tem k^{au}·xuts haihaitxai^ʰ qalpai^ʰ. qalpai^ʰ
k^{au}·xuts xē^{tsux}ʰ, te^mlta hī^k·e halā^{tsi}

¹Told by Thomas Jackson in 1910. This story would seem to be one of the few distinctive traditions that were obtained either by Farrand or myself. At least, thus far this myth has not been found recorded among any other tribe of this region.

²Consists of *iLiya*⁸ NOT; -Lx 3d per. pl.

I. THE STORY OF SKUNK

(Once there were) five (boys) related as younger brothers. They were travelling all over the world. They did not travel long, when they came upon a person (Skunk). “Oh, dost thou live here, old man?” — “Yes, here is my place, here I grew into a man. Where are you going now?” — “We are not going anywhere. We just travel to look over the people everywhere.” — “And have you seen any people already?” — “No.” — “If you want to look at people, I will constantly go with you where the people come together.” — “All right, this our eldest brother will go with thee first.”

And then, indeed, they two started. They two were not going long, when they two rested. Then they two started again. And now (Skunk) began to try repeatedly (his) own (power). He was constantly looking back at (the man who followed him). “Thou shalt follow right behind me, thou sha’n’t be dodging here and there.” Then, indeed, he would do it. (And Skunk) would just open his anus. Then again they two would take a rest. Once more they two would start, but just similarly

³Consists of *iLiya*⁸ NOT; -l 1st per. pl.

⁴Consists of *sis* conditional particle; -p 2d per. pl.

⁵Consists of *iLiya*⁸ NOT; -aux 3d per. dual.

⁶Consists of *kis* temporal particle; -uk^u suffixed particle AWAY; -axa suffixed particle AGAIN.

⁷*hāl*- TO MISS, TO DODGE.

- ī'mstatxū. temuⁿ'hū, sūdā^a'stk'emyuk'aux
xē'tsux^u. "k'ist muⁿ'hū wīl nā'k'ei kus
mEQami'nt hī'tslēm. x-aū Lpūⁿ'k'uyēm̄ts
hī'k'e qā^a'l̄tē," temuⁿ'hū k'e'a Lhilkwaī'
5 SEX, tem-uk^u muⁿ'hū LpīLa'yutīLx. Lōī'
l̄tēx¹ muⁿ'hū, qaha'lk's xqūi'nx. xamī'
axa tem-axa yālsai'. temuⁿ'hū mis-axa
wīlx, tem pxēltsūsā'Ln̄x. "nā'k'-EN tēlī'n
hā^a't!" — "ā'a, l̄ēmū'l̄tīyū i'k'a'sxan
10 wīlī'sal. qauwā^a hī'k'e ta'xtī i'k'silī'
kwēx; Lpū'pēnhaut, l̄xwī'l̄xwīyaūt, LEya'
hatsl̄it, qauwā^a hī'k'e tas intsk'i's
Lhilkwaī'sLn̄x." — "ā'a, k'ei'sa, k'īl
ayaī'mi." — "k'ip xa'mēnt!" — "k'ei'sa,
15 k'in qan ūsta'a." temau'x muⁿ'hū k'e'a
ayaī'. i'Lauxīya^a qā^a'tsē yā'xau, temau'x
hai'haitxaī. temau'x qalpai' xē'tsux^u,
tēml̄ta k'ēts hī'k'e halā'tsī ī'mstatxū.
sūdā^a'stk'emyuk'aux qalpai' xē'tsux^u, tem
20 k'ēts qalpai'nx LpīLa'yutīLx. qalpai'nx
k'ēts haitsaī'nx qaha'lk's, tem k'ēts-axa
qalpai' yālsai'. tem k'ēts-axa wīlx
qalpai'. "ā'a, wīlxax-ā axa?" — "ā'a,
wīlxan-axa xamk'!" — "temau'x-EN nā'
25 k'ei?" — "ā'a, l̄ēmū'l̄tīyūsaxux. qauwā^a
hī'k'e ta'xtī Lhilkwaī'sLn̄x, i'k'a'sil wīlī'
sal." — "k'ei'sa, x-axa-ā' qalpai'm
ayaī'mi?" — "ā'a, k'in-axa ayaī'm
qalpai'm." — "k'in ai'ī ūsta'yū?" —
30 "k'ei'sa, k'ist ayaī'mi." tem k'au'xuts
muⁿ'hū k'e'a ayaī'xa. i'Lauxīya^a qā^a'tsē
yā'xau, tem k'au'xuts hai'haitxaī, pīlāi'
xaux. "hanhū'u tēha'm mū'kuts'lū!"
tem k'e'a ihī'yux^u. i'ltī'nx. "aqā^a't
35 tēha'm mū'kuts'lū." — "ā'a, sin k'ē'+k-
istxaū."² tsamsal^ayaī'nx, txwai'nx xū'sī.
"hē+, xa-īLiya^a ta'axwai tsā'mē, sin
k'ē'+k'istxaū! sin tā^a ts-ta'ak' ts-mū'
kuts'lūk'."³ qalpai' k'au'xuts-axa xē'tsux^u.

¹ wīl- TO KILL.² k'ist- TO LEAVE.³ Skunk utters each word in this sentence in a

it would happen. At last they two started out for the fifth time. "We two are now about to arrive at where there are many people. Thou shalt always follow me close behind." And then, indeed, (the man) did it, whereupon (Skunk) broke wind at him suddenly. He killed him, (and) dragged him to one side. He turned back and went home. And then, when he came home, he was asked, "Where is our oldest brother?" — "Oh, he remained at (the place) to which we two came. (Those people there) are doing all sorts of things, — they play shinny-ball, they throw spears through hoops, they play the guessing-game, — all sorts of things are done (by them)." — "Oh, all right, we shall go (together)." — "You will (come with me) one at a time." — "All right, I will go with him." And then, verily, they two went. They two did not go long, when they two took a rest. Then they two started out again, but (soon) the same thing would happen as before. For the fifth time they two started out again, whereupon (Skunk) once more broke wind at him suddenly. Again he carried him to one side, and went back home once more. Then he arrived home again. "Oh, didst thou come back?" — "Yes, I came back alone." — "And where are they two?" — "Oh, they two remained (there). All sorts of things are done at where we two came." — "All right, art thou going back again?" — "Yes, I am going back once more." — "May I go with thee?" — "Certainly, we two shall go." Then they two, verily, started out. They two did not go long, when they two took a rest (and) sat down. "Let me have this thy bow!" Then, indeed, he gave it to him. (The man) began to examine it. "Thy bow is good." — "Yes, I have inherited it," (said Skunk.) (The man) tried it several times, he pulled it a little. "Hey! do not pull it hard, (it is) my heirloom. (It is) the bow of my father's father." Again they

whining tone. He is afraid lest his bow (in reality his anus) be broken by the young man.

- halā'tsī i'mstatxū. temuⁿ'hū sūdā'stk-
emyuk'aux ts-xatsuwī'sk' tem yāsau²-
yai'nx. "Lpūⁿ'klus-ū!, x-aū i'liya²
LEhya'lsalsxam; lā'ta sxaūs¹ LEhya'-
5 lsalsxam, hū²tsk' qau'k'ei qai'kwa'yū."
k'is muⁿ'hū k'e'a lhilkwaī'sī. tem-uk^u
muⁿ'hū qalpai'nx lpila'yutlX tem
k'ets-axa muⁿ'hū yālsaī'xa. temuⁿ'hū
mis-axa wīlx, temau'x LEā'laux. "k'i'-
10 stinxalXan-axa." — "k'ei'sa, x-axa-ā'
qalpai'm ayaī'mi?" — "ā'a, k'in-axa
ayaī'm." ayaī' k'au'xuts² axa qalpai'.
i'lauxiya² qā'stE yā'xau, tem k'au'xuts
muⁿ'hū hai'haitxai. "hanhū'u tēha'm
15 mū'kuts!ū!" ihī'nx muⁿ'hū ts-mū'-
kuts!ūk. "aqā'sat muⁿ'hū k'e'a
tēha'm mū'kuts!ū." — "ā'a, sin k'ē'-
+k'istxau." tem txwai'nx ts-lā'tūk'-auk'.
"hē+, xa-i'liya² ta'axwai tsā'mE!" tē'-
20 mlta lta'xwalx tsā'mE. "hē+, xa-i'liya²
ta'axwai tsā'mE! xa-qai'kwa'a. sin
k'ē'+k'istxau, sin tā² ts-ta'ak' temaxa
sin tā² ts-mū'kuts!ūk." qalpai' k'au'-
xuts xē'tsux^u. "Lpūⁿ'klus-ū! x-aū
25 i'liya² LEhya'lsalsxam." k'u'k's-axa
k'linayū'lī. "hē, LEhya'lsalsxax-aū.
Lpūⁿ'klus-ū, Lpūⁿ'klus-ū, Lpūⁿ'klus-ū!"
k'ets muⁿ'hū Lpūⁿ'k'wī, lā'k'auk'ets³
tslinā'siyux^u i'k'ts-hai'n'k' ts-pa'halyust!Emk'.
30 k'ets hī'k'e sa'xt!elī ts-pa'halyust!Emk'.
temuⁿ'hū sūdā'stk'emyuk' ts-xatsuwī'sk'aux
tem k'ets muⁿ'hū i'mstE halā'tsī. "Lpūⁿ'-
klus-ū! x-aū i'liya² LEhya'lsalsxam."
tem k'ets muⁿ'hū qalpai'nx lpila'yutlX.
- 35 Tem k'ets-axa muⁿ'hū yālsaī'. tem
mis-axa wīlx, tem pxēltsūsa'lnx. "na'k'-
ilX tēha'm plūi's?" — "ā'a, k'i'stinXalXan-

two started out. The same thing was done as before. Finally, after their (dual) fifth start, (Skunk) said to him several times, "Keep thou right behind me! Thou shalt not dodge back and forth; because, if thou keepest on dodging here and there, perchance somebody will hurt thee." Then (the man) did it, indeed. Thereupon again he quickly broke wind at him, after which he went home once more. And then, when he came back, he told the two (remaining brothers), "I left them behind." — "All right, art thou going back again?" — "Yes, I am going back." Then they two (Skunk and the fourth brother) went back again. They two did not go long, when they two took a rest. "Let me have thy bow!" So he gave him his bow. "Verily, thy bow is good." — "Yes, (it is) my heirloom." Then (the boy) began to pull its string. "Hey! do not pull it hard!" Nevertheless he kept on pulling it harder. "Hey! do not pull it hard! Thou wilt spoil it. (It is) my heirloom, it is the bow of my father's father and also of my father." Then they two started out again. "Keep right behind me! Thou shalt not twist thyself here and there." He looked back at him once in a while. "Hey! thou art twisting thyself here. Follow close behind me, follow close behind me, follow close behind me!" Then (the boy) walked right behind him, although his anus was all the time repulsive to his sense (of smell). (Skunk) was continually opening his anus. Finally, after their (dual) fifth start, (Skunk) did the same thing as before. (He kept on saying,) "Keep right behind me! Thou shalt not dodge here and there." Then at last he again broke wind at him suddenly. (The boy died.)

Then he went home. And when he came back, he was asked (by the last brother), "Where are thy (former) companions?" — "Oh, I left them behind. They refused to

¹ *sīs* (conditional particle) + *-x* (2d per. sing.) + *-ū* (suffixed particle) HERE.

² *k'ets* (temporal particle) + *-aux* (3d per. dual).

³ *lā* (pronominal particle) + *k'ets* (temporal particle) + *-auk'* (suffixed particle) INSIDE.

- axa. *lēmū'lt!iyūsxaLx. qauwā^{2a} intsk'i's*
Lhilkwaī'sLnx; lpu'penhaut, leyaⁿ'hats'lit,
Lku'kumkwaut, tsxwā'tsxwataut, lxiwī'-
lxwiyaūt." — "ā'a, k'ex-ā' axa ayaī'mi?"
 5 — "ā'a, k'in-axa qalpaī'm ayaī'm." —
 "k'ei'sa, k'in-axa ūsta'yū."

- Temau'x muⁿ'hū k'e'a ayaī'. *l'auxiya²*
qā^a'tse yā'xau, temau'x muⁿ'hū hai'haitxaī.
"hanhū'u tēha'm mū'kuts!ū!" temuⁿ'hū
 10 *k'e'a ihī'yux^u. temuⁿ'hū tsimai'nx*
txwai'nx. "hē+, xa-ⁱLiya² ta'axwai
tsā^a'me! xa-tk'isa'a sin hī'hīsaū,¹
sin k'i'stex.² sin ta² ts-ta'ak' tem-axa
ts-ta'ak' ts-mū'kuts!ūk'." — "muⁿ'hū k'e'a
 15 *aqā^a't tēha'm mū'kuts!ū." k'is-axa*
qalpa'a txwa'a. "hē+, xa-ⁱLiya² ta'axwai
tsā^a'me! hū'tsk'ex tk'isa'a." qalpaī'
k'au'xuts xē'tsux^u. halā'tsī k'ets muⁿ'hū
ī'mste qalpaī'. tem k'au'xuts muⁿ'hū
 20 *qalpaī' xē'tsux^u. "lpūⁿ'klus-ū ā^a'qa*
qōma²ts, hū'tsk' qau'k'ei qai'kwa'yū."
k'iltas³ ⁱLiya²; hak'in'yaisi hī'k'e yā'xau.
"hehe', ⁱLaxaūya²⁴ lpūⁿ'k'uyemtsx. lpūⁿ'-
klus-ū!" k'ets muⁿ'hū qa'halt lpk'ūi'nx,
 25 *k'ets hī'k'e sa'xtleli tspa'halyust!emk'.⁵*
hai'haitxaī'aux qalpaī' sūdā^a'stk'emyuk.
"hanhū'u tēha'm mū'kuts!ū! k'in qan
spai'di tēha'm mū'kuts!ū." — "ⁱLiya².
xa-k'imha²k' ⁱLiya² iltqa'yusi. mā'-
 30 *mhatsex." tem k'ets muⁿ'hū qalpaī'nx*
txwai'nx. k'ets xū'si hī'k'e ltexwa'yutx.
"hē, xa-ⁱLiya² ta'axwai! hē, xa-ⁱLiya²
ta'axwai!" txwai'nx k'ē'tk'ī tsā^a'me.
"hē+, xa-ⁱLiya² ta'axwai! aītwai²⁶ sin
 35 *mū'kuts!ū!" — "ⁱLiya²! k'ex-axa ihī'-*
yemtsū asī'n hā't!ōo, k'ins-axa ihī'yem
tēha'm mū'kuts!ū." — "k'ei'sa, tem
aī-tū sin mū'kuts!ū!" — "ⁱLiya²! ha'aits
qau'wis hā aī'ait a'sin hā't!ōo, k'ins-axa

¹ Reduplicated stem *hī'sx*.

² Nominalized verbal stem.

³ *k'is* temporal particle; *lū* particle.

come home. All sorts of things are done (there), — shinny-playing, guessing, running, wrestling, throwing spears through hoops." — "All right, wilt thou go back?" — "Yes, I am going back once more." — "All right, I will go back with thee."

Then, verily, they two went. They two did not go long, when they two took a rest. "Let me have this thy bow!" (said the young man). Thereupon, indeed, (Skunk) gave it to him. So then he tried to pull it. "Hey! do thou not pull it hard! Thou wilt break my ancient heirloom, (the thing) which was left to me. (This is) the bow of my father's father, and then (of) his father." — "Now, verily, thy bow is good." Again he would begin to pull it. "Hey! do thou not pull it hard! Thou wilt break it, perchance." Again they two started out. Once more then similarly (it was done) thus. Then they two would start out again. "Follow me close right behind, perchance somebody might hurt thee." Nevertheless (the young man would) not (do this); he just kept on going alongside (of him). "Hey! thou art not walking behind me. Keep right behind me!" Then (the boy) would pretend to walk behind him, whereupon (Skunk) began to open his anus. At the fifth time they two rested again. "Let me see this thy bow! I am going to carry thy bow." — "No. Thou mayst not (know) what to do with it. Thou art young (yet)." (Finally the boy persuaded Skunk to part with his bow.) And then he began to pull it again. He would pull it quickly just a little. "Hey! do thou not pull it! Hey! do thou not pull it!" He pulled it a little harder. "Hey! do not pull it! Give me back my bow!" — "No! Thou shalt (first) give me back my elder brothers, then I will return to thee thy bow." — "All right, but give me back my bow!" — "No! First

⁴ *ⁱLiya²* NOT + -x (2d per. sing.) + -aū (suffixed particle) HERE.

⁵ Without, however, killing him.

⁶ Consists of *aī* + -ū + -aī².

- muⁿhū ihī'yem tēha'm mūkuts!ū." —
 "k'eaī'sa." temuⁿhū k'e'a ayaī'xa.
 iLīya⁸ qā'a'tse paī'yux^u, tē'mltaLx-axa
 wīlx. qau'watilx-axa spaa'yauX. "hūn'-
 5 k'i tēha'm hā't!ōo." — "ham mū'kuts!ū
 ā as anhū'u?" — "ā'a." — "hēn,
 iLīya⁸, sin anaī's. ham pa'halyust!ēm,
 iLīya⁸ ham mū'kuts!ū." txwai'nx
 muⁿhū. tai⁸ muⁿhū. mis tā'xusanx,
 10 k'ets hī'k'axa hya⁸qai'txa. temuⁿhū
 lqaya'yū ts-mū'kuts!ūk. hī'k'axa tsiya'-
 qtex, qē'ntex muⁿhū.
 Tai⁸ muⁿhū.

2. COYOTE AND THE TWO OTTER-WOMEN¹

- Hamsti⁸ hī'k'e intsk-i's Lhilkwaī'sEX
 15 Mō'luptsinī'sla. nām^k mis qamī'n
 qai'nhai' LEYā'tsit, temuⁿhū tī'ūt!wantxai'
 is le'wī'. nām^k mis-axa wī'lal kus
 tsūdaī's, tem tī'ūt!wantxai' is k'ea'-
 k'elaū, is tsūdaī's ts-k'eaⁿ'k'elaūk.
 20 temuⁿhū kilwi' is tsūdaī's ts-k'eaⁿ-
 k'elaūki'k's.²

- Tem-auk' muⁿhū t!kai'nx ts-haiⁿ'k',
 k'-Lōqudī'im is mukwa⁸stELī. temau'x
 mēlā'nx xe'Lk'it-s-tsā'sidōo. tem-auk'
 25 lta'xsalx tshaiⁿ'k'. "k'in mukwa'tstELīya'a
 xam⁸." hī'k'aux Lhayā'nix ts-xa'lxask'
 hamsti⁸. temau'x iLīya⁸ tqaia'ldEX,
 sau'xus³ xam⁸ nā yā'tsī. k'aux hī'k'e
 k'a'axk'e yā'tsī. temau'x-auk' hī'k'e
 30 qā'a'lte i'mste lta'xsalx ts-haiⁿ'k'.
 "k'-Līya⁸ nā yā'tsī ku'sin qtim. k'-xan
 hī'k'e k'a'axk'e yā'tsī." lā'ltasaux
 Lhayā'nix hī'k'e tsā'mē haihaya⁸t ts-
 k'elī'sk', lā'ltasaux-auk' i'mste ts-haiⁿ'k',
 35 "xan-iLīya⁸ nām^k yā'tsī. xan-qal'k'-
 ai'm, lā'ltā mi'sxan iLīya⁸ tqaia'ldEX.
 k'-Līya⁸ sā'lsxaim is mukwa⁸stELī, sis
 tēphī'i; kus tsa⁸ haihaya⁸t ts-k'elī'sk'."

¹ Told by William Smith in 1910. Compare Frachtenberg (CU 4 : 88 *et seq.*).

² This part of the story hardly belongs here. It may

bring back here my elder brothers, then I will return to thee thy bow." — "All right." Then, indeed, he went. He was not absent long, when they (all) came back. He brought them all back. "Here are thy elder brothers." — "Is this here thy bow?" — "Yes." — "Hm! no, my friend! (It is) thy anus, not thy bow." So he began to pull it. Only (this much was necessary). As he kept on pulling it, (Skunk) just whined all the time. Finally his bow broke. (Then Skunk) just straightened out again, and died.

Only now (the story ends).

2. COYOTE AND THE TWO OTTER-WOMEN

Coyote did all sorts of things. When long ago he was ready (for) people, he created the world. Again, after the salmon (began to) arrive regularly, he made a fish-basket, — a fish-basket for salmon. Thereupon the salmon went into their fish-basket.

Then (one day) he thought in his inner mind that he would take (unto him) a wife. Now, he knew (of) two women. So he thought in his inner mind, "I am going to marry one (of them)." *Modo videbat vulvas utrarumque.* But they two did not desire that one of them should live somewhere (else). They two were just going to stay together. Thus they two were always thinking in their inner minds: "My younger sister is not going to live somewhere (else). We two are just going to stay together." *Quia illae duae videbant penem eius modo longum esse, propterea eae duae sic cogitabant.* "We two shall never stay with him. We two are going to run away, because we two do not like him. *Mulier cum qua hic copulabit non superstes erit; valde longus penis eius est.*"

be looked upon as a description of the part which Coyote had in the Creation.

³ Consists of *sis* conditional particle; -aux 3d per. dual.

- Tem is xa'met-s-qamli's tem-axa wilx.¹
 tem yāsau²yaī'nx xa'mELI. "xa-IEIō'-
 qudixwaī'm is tsūdaī's kwē'k's-³auk'."
 tem yāsau²yaī'nx ts-qtī'mk'. "xa-ts!ila'a
 5 kus tqaulī'ts!. k'in spai'dī sin puū'ya²,
 sins² ayai'mi kō'kus." temuⁿhū mis
 pk'laī'nx kus tqaulī'ts!,³ tem muⁿlii
 hī'tsLEM pī'ūsxaī. lā^a kus aili'k'i yū'xtEX
 kus lku'husal ltsā'nt. "nāmk' sins
 10 līya²-axa wil hā'alqa, k'xau'k's⁴ t!xa'yūs
 'k'xa'm hai², 'muⁿhū tsqwa qal'k'ai'."
 tem yāsau²yaī'nx ts-qtī'mk'. "k'in
 hak'i'm mā'ntitxū. k'ist līya² nāmk'
 yā'tSELi, k'ist līya² nāmk' sā'lsxaīm.
 15 tsā'mE hī'k'e haihaya't ts-k'elī'sk'."
 temuⁿhū ayai'. temuⁿhū mis ayai'
 ats-sā'ak', tem pī'ūsxa²yaī' ats-temxtsi'sk'⁵
 ts-ili'diyūk'. "laniya² tqaia'ldEX sxas
 ayai'm k'i'mhak's. līya², sin mukwa²-
 20 stELi."

- Temau'x muⁿhū qal'k'ai'. temuⁿhū
 k'i'mhak's Lqwā'milx ats-sā'ak'. "tsa'ti
 SEX tas wilx. k'ist qal'k'ai'm nī'sk'ik's."
 te'mlta līya² qā'a'tSE tem LEai'sx ats-
 25 si'tEK' awī'lau. temuⁿhū yāsau²yaī'nx
 ats-sā'ak'. "aūli'xa. k'-līya² qā'a'tSE k'ist
 Lqwā'mits." temuⁿhū mEYā'saux ats-
 sā'ak'. "k'ist līya² le'wī'yaisi qal'k-
 ai'm, k'ist k'ilū'waisi qal'k'ai'm." temau'x
 30 muⁿhū k'e'a imstī'; k'ilū'wasyaux qal'k'ai'.
 tem mEYā'saux ats-sā'ak'. "k'ist k'i-
 mhak's k'a² wil, tem mis qalpai'm
 qwā'mstoxs haits, k'i'stauk's⁶ kū'k's
 ayai'm." te'mlta līya² qā'a'tSE tem
 35 lxxusaī' tem xūdūi' yaī'x-³auk' is hai².
 te'mlta līya² qā'a'tSE tem LEai'sx mukwī'-
 sta. tem-axa hak'i'm qalpai' xē'tsux^u.

¹ In the mean while Coyote seems to have succeeded in persuading these women to become his wives.

² Consists of *sis* conditional particle; *-n* 1st per. sing.

³ This pitch was to answer in her stead, in case her husband called for her.

Then one night he came back. Then he said to one (of them), "Thou shalt fetch the salmon at the canoe." So (the older woman) said to her younger sister, "Thou shalt split this pitch-wood. I am going to take my bucket along when I go to the river." So, after she stood up that pitch-wood, it produced sounds just like a human being. Now, the one who went down to the river to fetch water had already disappeared. (But before she left, she told her younger sister,) "Should I not come back right away, thou shalt think in thy inner mind, 'Now she must have escaped.'" Then she (also) told her younger sister, "I shall wait for thee there. We two shall never live with him, we two shall never survive. *Modo valde longus penis eius est.*" Then she went (away). And after her older sister went (away), her husband kept on shouting his (following) message: "I do not want that thou shouldst go there. (Do) not (act so), my wife!"

So they two escaped. And now she overtook her older sister there. "(I) am glad that thou hast come. We two are going to run away far." But not long (afterwards) she saw her husband coming. Then she said to her older sister, "He is coming nearer. It will not be long before he will overtake us two." So then her older sister kept on saying, "We two shall not escape on land, we two shall travel on the water." Thereupon they two did so, they two began to travel on water. Then her older sister said, "We two shall stop there for a while; and if (we two) are overtaken here again, we two will go into the middle of the ocean." Then not long (afterwards) it began to rain and blow exceedingly hard. And not long (afterwards) she saw him (come) in a canoe. So (they two) departed from there

⁴ *k'is* (temporal particle) + *-x* (2d per. sing.) + *-auk'* (suffixed particle) INSIDE.

⁵ *te'maxt* BROTHER-IN-LAW.

⁶ *k'is* (temporal particle) + *-st* (inclusive dual) + *-auk'* (suffixed particle) INSIDE.

"k'ist ⁱLīya² ayaī'm k'i'lūk's qalpaī'm.
 k'ist hī'k'e q'lulī'm kwas nā'tk'au."
 temau'x muⁿhū ayaī' k'i'mhak's qauxa'-
 nk's kwas tsk'īn'tsī. temau'x k'i'mhaisī
 5 mEYā'xauxa. te'mlta ⁱLīya² qā^a'tsE mis
 mEYā'sauxa. "aūlī'xa, aūlī'xa." temau'x
 muⁿhū lqwā'mīlx qaux is tsk'īn'tsī.
 "nāmk' st-lqwā'mits, k'ist ayaī'm kū'k's.
 k'ist k'i'mhak's spai'dī." temau'x
 10 muⁿhū k'e'a imstī'xa.

Tem mEQami'nt as kul^aai's hī'k'e
 tsā^a'mE. nāmk' k'au'xuts qtī'xa i'k'as
 kū'x^u, k'au'xuts hī'k'e hamstī² LEai'stū
 ts-spai'k'. tsā'maux hī'k'e mā'k'st ts-
 15 spai'k'. tem is i'mstE tem-auk' ltla'xsalx
 ts-haiⁿ'k' kuts-sī'tek'aux, "lā'xau^s ⁱnī'-
 sk'ik's ayaī'm, k'i'naux ⁱLīya² nāmk'
 Lxaaī'. is i'mstE ts-kwā'lnk' lā'xau^s
 nī'sk'ik's ayaī'm, k'i'naux ⁱLīya² nāmk'
 20 Lxaaī', lā'ltasaux mā'k'st ts-spai'k',
 lā'ltā aqā²'titaux s-mukwa²stELī.² nī'-
 tsk'aux-auk' ltla'xsalx ts-haiⁿ'k', temau'-
 xin-auk' mēlā'nīyux^u ts-k'a'ltūk'." tem-
 auk' i'mstE ts-haiⁿ'k'. "k'inau'x ⁱLīya²
 25 nāmk' Lxaaī'." temi'lx muⁿhū mEYā'-
 xauxa. temi'lx muⁿhū wīlx LEYā'tstik's.
 "st-hak'īn'k'ī qalpa'a k'i'stī." tem
 yāsau²yaī'nx kuts-qtī'mk'. "mēlā'nīyEm-
 tsxast nī'tsk'ast-auk' ltla'xsalx stin haiⁿ."
 30 k'ist k'i'stī, nāmk' sis atsk'ai'm." nā'-
 mk'silx wīlx LEYā'tstik's, "tsā'mEn
 hī'k'e Lqa'lhīyū." temuⁿhū yāsau²yaī'nx
 kuts-qtī'mk'. "xa-ⁱLīya² ā'tsk'a! nāmk'
 sis lūnq'waīxwaī'm, k'i'stis ta'mink'ink'
 35 k'i'stī." temuⁿhū k'e'a Lūnq'waīxwaī'xa.
 temuⁿhū yāsau²yaī'nx ts-qtī'mk'. "k'ist
 qal'k'ai'm muⁿhū; atsk'ai' muⁿhū."
 temau'x muⁿhū qal'k'ai'. "xa-xe'īlk'e
 lhayā'nauwī. xa-ⁱLīya² tsā^a'mE tū'msa³
 40 kus tū'msa! k'ist līmā'ntEmts." temau'-

once more. "We two shall not go into the water again. We two shall just go upstream along that creek." So then they two went there on top of a mountain. Then they two kept on travelling there. But (it was) not long before she said (again), "He is approaching, he is approaching!" So then he overtook those two on top of the mountain. "If he should overtake us two, we two will go west. We two will lead him there." Then, verily, they two did so.

Now (on that place), there were very many windfalls. Whenever they two went over a log, (Coyote) modo de more videbat vulvas ambarum. Valde modo pingues vulvas illae duae habebant. And it was for that reason that their (dual) husband was continually thinking in his inner mind, "Even if they two should go far, I shall never give them up. For that reason will I never give them up, although they two may go far, propterea vulvae ambarum pingues sunt, propterea eae duae formosae mulieres sunt. Whatever they two are thinking in their inner minds, I know their (dual) inner thoughts." Then such (were) his inner thoughts: "I shall never give those two up." Then they kept on going. And then they came to a village. "We two are going to leave him behind right here." Then (the older woman) said to her younger sister, "He knows (what) we two (are going to do, and) whatever we two are thinking in our inner thoughts. We two will leave him when he is asleep." When they came to the village, (the younger woman said,) "I am very tired." Thereupon (the older woman) said to her younger sister, "Thou shalt not sleep! As soon as he begins to snore, we two will leave him at that time." And then, verily, he began to snore. So then she said to her younger sister, "We two will escape now; he is asleep now." So they two ran away. "Thou shalt watch him carefully. Do thou not close the door hard! He will find us two

¹ lāxs (particle) + -aux (3d per. dual).

² The plural form *ma'mkuslī* would have been more proper here.

³ *timsu-* TO SHUT (of door only).

x-auk· muⁿhū kō'k^us ayaī'. "stis¹ qal-
pa'yemts Lqwā'mits k'i'mhak's, k'i'stauk's
kō'k^us px'ilmisai'm." temau'x muⁿhū
MEYā'xauxa. k'au'xuts-axa lnai'; ¹Lauxiya²
5 lā^a Lhayā'nix.

Temuⁿhū Lqōu'tsxa kuts-si'tek'aux.
aili'k'aux wa² i'lefi'ts. tem-auk· muⁿhū
t!xai'nx ts-haiⁿk'. "¹Lauxiya² tai² qō'tse
tsā'sidū. meqami'nt tsā'sidū." tem
10 kus-auk· t!xai'nx ts-haiⁿk'. "k'aux
¹Liya² hi'tslem. k'aux hi'k'e k'ilū'tlin,
k'aux hi'k'e i'k'qē'xan yā'tsi is qalxa'tsit!
ts-Li'qayūk. k'aux hi'k'e k'ilū'tlin ts-
lānk', k'aux ¹Liya² hi'tslem ts-lānk'.
15 k'aux hi'k'e qā^alte yātsi is k'i'lū, k'aux
MEitsai'st is qalxa'tsit! ts-Li'qayūk, aūl
hi'k'e is k'i'lū."

Temuⁿhū tsqa'mtliyū.

3. COYOTE AND THE TWO FROG-WOMEN²

Xa'met-s-hi'tslem³ yā'tsx. wa^ana' ts-
20 mukwa'slik'. ¹Liya² qau'k'eai tqaia'ldex.
tem is xa'met-s-pi'tskum tem-auk·
t!xai'nx ts-haiⁿk', k'ayaī'mi kō'k^us phai-
nai'st is lōwa'qatit-s-tsūdaī's, k'ai'i
qlōwī'i. temuⁿhū k'e'a ayaī'. ¹Liya²
25 qā^atse yā'xau, te'mlta lyai'xai'lx xe'lk·
it-s-tsā'sidū k'in'wā'txau. temau'x
pi'ūsxa²yai'nx. "nā'k'sEX-E'n yā'xau?"
k'ets ta'mE ¹Liya² tsku²yai'x. k'ets
psini'k'!xekemyuk· ts-piwi'slnsk· tem k'ets
30 qa'halt tskwai'tex. "lā-E'n k'ipst tqaia'-
ldex?" — ¹Liya². hi'k'exan pxē'ltūsā'-
txux". — "is intsk'i's-En?" — "ā'a,
nā'k'sEX-E'n yā'xau?" — "kū'k^usin phai-
nai'st is tsūdaī's." — "k'eai'sa. k'-xan-
35 axa ā' hā'qwāwits⁴ i'k'ha'm yā'xau, sxas-
axa yālā'sautxam?" — "k'eai'sa." tem
k'ets muⁿhū xē'tsux^u.

¹ sis (temporal particle) + -st (inclusive dual).

² Told by Thomas Jackson in 1913. A similar tradition was also obtained among the Kalapuya Indians.

out." Then they two went to the middle of the sea. "If he should again overtake us here, we two will travel in the centre of the ocean." Then they two kept on going. They two looked back occasionally; they two did not see anything.

And now their (dual) husband woke up. The two (women) were already gone long ago. So he was thinking in his inner mind. "They two are not the only women (in this world). There are many (other) women." Then he thought in his inner mind, "They two shall not be human beings. They two shall just be Otters, they shall simply live beneath the roots of the alder-tree. Their (dual) names shall just be Otter, their (dual) names shall not be People. They two shall always live in the water, they two shall have for a house the roots of the alder-tree, just close to the water."

And now (the story) comes to an end.

3. COYOTE AND THE TWO FROG-WOMEN

A man was living. (It was Coyote.) He had no wife. Nobody wanted him. So one day he decided in his inner mind that he would go to the coast to look for dried salmon, in order that he might buy it. Then, verily, he went. He was not going long, when he came upon two women (who) were digging the ground (for camas). Then they two repeatedly hailed him. "Where art thou going?" He acted as if he did not hear. Upon his being hailed for the third time, he seemed to pay attention. "What do you two want?" — "Nothing. We two have just been asking thee (a question)." — "What is it?" — "Oh, where art thou going?" — "To the coast I (am going) for the purpose of looking for salmon." — "All right; art thou going to leave us two (some) on thy way, after thou wilt be going back?" — "Certainly." Thereupon he departed.

³ For example, Coyote.

⁴ haqu- TO LEAVE.

Tem k'au'k'ets muⁿhū t'laxsal^əya'inx
ts-haiⁿk'. "k'i'naux hī'te muⁿhū lā^a
k!waya'a?" 'Līya^ə qā^a'tse yā'xau, te'-
mlta LEai'stsilx as la^əwus 'k'qē'lyem.
5 temuⁿhū plī'xanx tem yūxayū'Lx tem
timsiyū'Lx, k'ai'ī 'Līya^ə k'lila''tsxam.
tem-uk^u muⁿhū qaayū'Lx 'k'ts-sa'yūk'.
temuⁿhū mis-uk^u lqaaī'Lx, tem-axa
muⁿhū wahayū'Lx, tem-uk^u muⁿhū
10 lī'yEqa lqinqē'nx ats-sa'yūk'. temuⁿhū
mis l'ta'msitEX, temuⁿhū tsūlqanayū'Lx,
tem-axa muⁿhū yālsaī'.

Wilx muⁿhū-axa k'i'mhak's nā'k'ei
'k'a'saux xe'Lk'it-s-tsā'sidōo k'in'wā'txa.
15 k'ets ta'mE 'Līya^ə tsōwai'nx-slō, mis-axa
wilx k'i'mhak's. pī'ūsxa^əya'inx k'au'xuts
muⁿhū xas tsā'sidū. "yālā'sautxax-ā'
axa?" — "ā'a, yālā'sautxan-axa." —
"qami'nt-ā axa ham yā'xau?" — "'Līya^ə
20 ha tsā'mE." — "xan-axa hā'qūts hī'nsk'."
— "k'ei'sa, ai'xepst-ū!" temau'x-axa
muⁿhū k'e'a ayai', temau'x muⁿhū
tsqē'wilx 'k'as yā'tsx. temau'x muⁿhū
wahau'hīnx. "pst-ū awī'lxasxam ts!a^əwa."
25 tem-uk^u muⁿhū k'ikuyū'Lx ats-tsōla'qank'.
"sīyai'tipst-uk^u pstin lōk' 'k'ta'sin sa'yūl'."
temau'x k'e'a hīlkwaīsaī'nx. temuⁿhū
mī'saux sī'yaītEX ts-lō'k'ik', temuⁿhū
stuqwa'yutlīLx¹ ats-tsōla'qank'. tem
30 hī'k'e xupūi'txa tas la^əwus, te'maux muⁿ-
hū LXui'lnx as tsā'sidūwauX, te'maux
muⁿhū ha'sk'EX. tem mī'saux ha'sk'-
istEX, temau'x muⁿhū yū'xtlayux^u ts-
spai'k'aux, temau'x muⁿhū k'i'stinX.
35 muⁿhū nāmK' k'ūts² hitūwai', k'is
muⁿhū spa'a kus le'wī', k'is k'i'mhak's
k'ts!a'a kus spai', k'is muⁿhū k'wai'mi
k'i'mhak's.

Temuⁿhū mī'saux-axa sālsxa^əyaī', tem
40 īltlī'xasx kwas xam^ə. "wa'na' sin spai'.
kwa^əla' TENī'x?" temuⁿhū k'e'a qalpai'

¹ *stqu*- TO KICK.

Now, he was constantly thinking in his inner mind, "(I) wonder how I am going to play a trick on those two?" He was not going long, when he happened to look at some yellow-jackets where (they were) hanging on a branch. Thereupon he went to the (nest) and took it off (the tree), and closed it so that (the yellow-jackets) would not come out. Then he put (the nest) into his basket. And after he put it (into his basket), he opened (the nest) again and tied his basket tightly. Then, after he finished, he carried it like a pack, and went back.

Then he came back there, where those previously mentioned two women were digging the ground. He did not seem to pay any attention to (those two) after he came back. Then those women shouted at him, "Art thou on thy way home?" — "Yes, I am on my way home." — "Is it much (what) thou art bringing back?" — "Not very much." — "Thou shalt leave some behind for us two." — "All right, do you two come here!" So they two, verily, went, and came near to where he was staying. Thereupon he beckoned to those two. "You two shall come nearer here." Then he began to untie his pack. "Do you two put your (dual) heads inside this basket!" Then they two did it, indeed. Thereupon, after they two put their heads inside, he quickly kicked his pack. Then the yellow-jackets just became active, whereupon the two women were stung, and then they two died. And after they two were dead, he took off them their (dual) female organs and left those two. Nunc quandocunque congressum habere desiderabat, terram fodebat atque vulvam ibidem ponebat atque ibidem cohabitabat.

Then after those two (women) came to life again, one of them began to examine herself. "My female organ is gone. How art thou?" Thereupon, verily, the other one in turn ex-

² *k'ets* temporal particle; -ū suffixed particle HERE.

ilt'lxasx tas xam², te'mlta muⁿ'hū ita²
halā'tsī waⁿ'na' spaī'k'.¹ "ā'a, Mō'luptsi-
nī'sla qa'sist klwa'yEmsx."

I'mstE tem kus waⁿ'na' ts-spaī'k' kus
5 wulā'tat. tai² muⁿ'hū i'mstE.

4. COYOTE'S AMOROUS ADVENTURES²

I

Xa'met-s-hi'tslem³ wīlx k'aū'k's. te'-
mlta LEai'sx xe'Lk'it-s-tsā'sidū lūⁿ'tsxau^x.
temau'x pqai'txaīnx. "k'inau'x hī'tE
muⁿ'hū lā^a mEHilkwaī'si? maaī'tsitx-ū
10 muⁿ'hū k'e'a. mElā'n^xan k'inau'x
iltqa'a." tem k'ets muⁿ'hū lqait!a'yūsx
tem k'ets muⁿ'hū sīLxū'nx k'aū'k's ats-
k'eli'sk'. yāsau'yai'nx ats-k'eli'sk'.
"xa-kwas mukwa'ntsīt k'EX qō'tsE lqaa'-
15 yutELī."

Temuⁿ'hū ayai' aūL is lqamī'laut.
temuⁿ'hū wīlx k'aū'k's, temuⁿ'hū qalxē'xa.
temuⁿ'hū kūyā'lnx. temuⁿ'hū mis
lqlai'lnx, temuⁿ'hū quwī'. tem-axa
20 muⁿ'hū lq!a'yuslnx k'aū'k's. tem pxēltsū-
sai'. "qami'nt-ā tas hī'tslem?" — "ā'a."
— "ta'xti-En sili'kwEX?" — "iLīya² ta'xti.
xa'met tai² tk'a'mk'la lqalī'tEX tsā'mE."
— "ā'a, lā'-En lqalī'tEX?" — "ā'a, p'ūi'x
25 ts-qalō'nak'." — "ā'a." temuⁿ'hū wī'-
lslnx k'aū'k's temuⁿ'hū ayai' LEYā'tstik's.
k'ets lts!ūya'tESalx-slō. temuⁿ'hū tipxa'-
lnx, te'mlta iLīya² tsā'mE nūnsai'. tem
pxēltsūsa'lnx, sis iLīya² ā' ts!ūya'tELī-slō?
30 tem ma'yEX. "ā'a, ts!ūya'tELīn-slō."
tem pts!ūitELīya'lnx-slō.⁴ tem wust!inaī'
temuⁿ'hū ayai'. temuⁿ'hū mEtsimxaxai'.
iLīya² qā'tsE mEtsi'mxaxa, temuⁿ'hū
ma'yEX, k-uk^u qūi'siyūln is tsEXai'.

¹ Simplified for *ts-spaī'k'*.

² Told by Thomas Jackson in 1913.

³ Compare Boas (JAFL 11:140-141); Dixon (PAES 4:75); Sapir (PAES 2:11). Similar stories were

amined herself, but likewise her female organ was gone. "Yes, (it was) Coyote who played this trick on us two."

For that reason frogs have no female organs. Only now thus (it ends).

4. COYOTE'S AMOROUS ADVENTURES

I

One man (Coyote) went across the river. Then he saw (on the other side) two women in the act of bathing. So he watched those two on the sly. "I wonder what I can do to those two! Verily, (they two) are nice to look at. I know (what) I am going to do with those two." Nunc absceidebat penem suum atque transmittibat. Loquebatur ad penem suum. "Thou shalt go in quickly into that pretty one."

Then he went on towards evening. Then he came to the other side, and shouted (for some one to take him across). Thereupon somebody came down to the bank after him. Then, when (the unknown person) crossed over to him, he got into the canoe. And then (the ferryman) came across with him. Then (Coyote) asked, "Are there many people here?" — "Yes." — "What are they all doing?" — "Nothing at all. Only one girl who has attained the age of puberty is very sick." — "Oh, what ails her?" — "Well, her abdomen has swollen up." — "Oh!" So then he was arrived with at the other side, whereupon he went towards the village. He acted (like) a medicine-man. Then food was placed before him, but he did not eat much. Then he was asked if he were a medicine-man. And he said, "Yes, I am a medicine-man." Then he was asked to try (his skill as a) medicine-man. So he agreed, and went (into the house). Then he began to doctor. He was not doctoring long, when he said that a partition should be put in front (of the sick

also recorded among the Molala, Thompson River, and Kwakiutl Indians.

⁴ Passive.

temuⁿhū k'e'a imstī'lnx. temuⁿhū
 qalpai' tsi'lhīdūx^u. "ha'mk'ix,¹ ha'mk'ix,
 ha'mk'ix!" temuⁿhū ainī'sūwīt'xai' as
 mukwa'slī. "ānā'+, la'ltqai'x-e'n tsa'ti
 5 a'sin ma'hats?" ts-yēai'sk' ats-Lī'yak'.
 'Līya⁸ qā'a'tse temuⁿhū k'ēai'. tem-axa
 muⁿhū yūxē'lnx as tsExai'. "ma'yEX
 mis k'ēai' muⁿhū ħimtsi'mxaxamt."
 tem-axa muⁿhū qal'k'ai'. La'qayū-axa²
 10 muⁿhū tsiṃtsi'mxaxak'.³ tem k'ETS
 muⁿhū qal'k'ai'. xūts hī'k'e mis qai'-
 slō, temuⁿhū xē'tsux^u.

II

Temuⁿhū⁴ qalpai' wīlx is tsā'mst
 nā'tk'i. temuⁿhū ayai'. te'mlta LEai'sx
 15 as tsā'sidū k'aux lūn'tsxa. "k'i'naux
 hī'tE muⁿhū lā^a k!waya'a? ā'a, k'in
 qa'halt ma'hats k'laī'tiyut!E'mxus⁵
 mukwī'st-auk'." tem k'ETS muⁿhū
 laai'tiyūt!Em as mēTā'lkust!xatū,⁶ k'ETS
 20 ā'nīyux^u temau'x LEai'sx xas tsā'sidū
 as mēTā'lkust!xatū k'layā'tauyEM, temau'x
 muⁿhū plī'xanx. te'mlta muⁿhū k'e'a
 hauwī'tit-s-ma'hats. temau'x muⁿhū
 k'loqudīyū'lx, temau'x muⁿhū
 25 pxē'pxēltsūsī'lt!xa. "k'ist iltqa'a-En?
 xukwai'tist-auk' a'!" temau'x muⁿhū
 k'e'a imstī'lnx. tem mi'sxwauk'.⁷ lha'-
 kwai'tEX, k'ETS yai'x-auk' is hain⁸
 ā'nīyux^u. k'ETS hī'k'e hauk's tsila'tal.
 30 'Līya⁸ qā'a'tse tsila'tal hauk's, te'mltak'^u
 pā'kantxai. "pqanī'sEX!⁸ qō'tse k'ETS
 ta⁸ Lxama'k'ink'alsx." temuⁿhū Lxauwai'-
 stEX yā'sau: "ū'k'EX-e'n? tas S⁸ū'ku
 yai'tsxa ham hīlkwai's."⁹ tem k'ETS
 35 muⁿhū tsīqūi'xa. "hē+, tsilhū⁸nak^u tas
 tk'a'mk'la."

Tai⁸ muⁿhū.

¹ mk- TO JOIN.

² aq- TO BE WELL.

³ Contracted for ts-mētsi'mxaxak'.

⁴ Compare Boas (JAFL 11:145); Sapir (PAES 2:3).

⁵ ai- TO DRIFT.

⁶ iā'lkust! RECEPTACLE.

person). Thereupon it was done so. So then
 he began to sing his song: "Come together,
 come together, come together!" Then the
 woman (whom he was doctoring) attempted to
 cry. "Well, what on earth is he doing to my
 child?" (those were) the words of her mother.
 Then (it was) not long, when he finished.
 Thereupon the partition was removed. "He
 said that he was now through doctoring." And
 then he ran away. Now, his subject for doc-
 toring became well after he ran away. As
 soon as daylight appeared, he started out.

II

And then he came again to another river.
 Then he went on. Soon he saw two women
 who were bathing. "(I) wonder in what way I
 can fool those two! Yes, (disguised) as a child
 I will float in a canoe." Then he floated in a
 basket, crying all the time. Then the two
 women saw the basket as it was floating,
 whereupon they two went to look at it. And,
 verily, a young child (was in that basket).
 Then they two took hold of it, and began to
 ask each other, "What shall we two do with
 it? Pray, let us take it out (from the basket)!"
 So, verily, they two did this. And after they
 two had taken it out, (the child) kept on cry-
 ing very hard. It was just reaching out (with
 its hands) everywhere. It was not reaching
 out everywhere (very) long, cum vulvam
 (puellae quae infantem tenebat) tangere
 inchoaret. "What a nasty thing! Why! it is
 bent upon mischief!" Thereupon it was
 thrown (away, and the two girls) kept on say-
 ing, "Who art thou? Thy actions are differ-
 ent (from) those (of) S⁸ū'ku." And then
 (Coyote) laughed. "Hey! macilenta est vulva
 puellae eae."

Only now (it ends).

⁷ Transposed for mi'saux-auk'.

⁸ A term denoting anger, and corresponding to the
 English expletive "S'- death!"

⁹ This sentence is not correct; for, as a matter of fact,
 S⁸ūku, the Transformer, tried to perform a similar trick.